

THE
MODERATE ENQUIRER
RESOLVED

IN

A plain Description of several Objections which
are summed up together, and treated upon
by way of Conference, concerning the contem-
ned People, commonly called QUAKERS,
who are the Royal Seed of God, and whose In-
nocency is here cleared in the Answers to the
many Objections that are frequently produced
by their Opposers.

It may be profitable for all to read that have any thing against
them, and useful for all such as desire to know the certainty of those
things which are most commonly reported of them.

Written in the behalf of the Brethren, in Vindication of the Truth,
By *W. Caton.*

The way of the Wicked is as darkness, they know not at what they stumble.
Prov. 4. 19.

*The simple believe every word, but the prudent man taketh heed in his go-
ings.* Prov. 14. 15.

Printed in the Year, 1671.

TO THE READER.

My Friend,

FOR as much as many of these People have taken in hand to set forth large Declarations of those things which are most surely believed among them (even as they have received them from the Lord.) It seemed good to me also (having had perfect knowledge of the things herein contained) to publish them to the view of many People, accordingly as they were laid before me in the Light of Truth, that all such as are inquisitive to understand the certainty of those things which are usually reported of those People, might be further informed, satisfied, and resolved.

Moreover Reader, if certain strange things have been brought to thy ears concerning these People, and that thou art desirous to know the truth of them, as the Athenians were to know what Pauls new Doctrine meant, then this small Book is very suitable for thee : and if thou look it over with patience,

To the Reader.

tience, moderation, and sobriety, I shall account thee more noble in that particular, than they that shall reject it, and account it not worthy of reading, as they have done others of the Writings of these People, who have written most excellent things, according to the wisdom given unto them; in which Writings there are many things hard to be understood, which evil men terms Error and Blasphemy; but be thou wise unto that which is good, and simple concerning evil.

THE

T H E

Moderate Enquirer.

R E S O L V E D.

Enquirer.

●●●●●●●●●● **I** ●●●●●●●●●● Hear great rumors and reports of a People called Quakers, which should be risen up in these last dayes : Canst thou tell me what a People they are ? When they arose ? By whom they were raised ? and to what end ?

Resolver. I do beleieve thee, that great Rumors and Reports thou hearest of them, but know this, that the generallity of the Reports which are reported of them are mixed with untruths ; Therefore have patience a little ; and by the Lords assistance I shall endeavour rightly to inform thee, and so far as I am allowed of God, shall also seek fully to resolve thee concerning them, but thy first demand cannot in a few words be answered, but afterwards it may more fully ; yet in a word or two I say, They are a People that fear God above all the Families of the Earth, and that do worship him in his own way, viz. in Spirit and in Truth ; they do also love God above all, and their Neighbour as themselves, &c.

They were raised up (from death to life) about eight or nine years ago, and since the year (52) they have much multiplied and increased, for the blessings of the Lord hath been (and to this day doth rest) upon them, and by him (who causeth them to multiply) were they raised up, for this very end and purpose to praise and magnifie his Name in the earth (who is God over all blessed for ever) and to publish his living Truth abroad, that his Salvation might be known unto the ends of the earth

earth, and therefore hath he manifested his Eternal Power in them, by which the world shall be overturned.

Enq. Thou speakest strange things of them, which if I knew that thou spake the truth, I would become one of them, for unto such a people I desire to be united.

Res. Thou now seemest to wonder, but if a third part of the dealings of the Lord with them were declared in thy hearing, then thou wouldest stand astonished to hear what the Lord hath done for them; but peradventure thou art one of them that cannot believe it, though men should declare it unto thee; And whereas thou saist, if thou knew that I spoke the Truth, thou wouldest become one of them, for unto such a people thou desirest to be united, &c. But consider it is not an easie matter to become one of them in truth, and to be united to them in the Spirit; yet it is an easie matter to come among them, and to conform unto them; but before thou become one of them, and united to them, thou must be turned from darkness to light, from the power of Sathan unto God, and then thou wilt become as they are, and where they are, thou wilt be also, and then thou wilt come to receive the desire of thy Soul as they have done.

Enq. Then thy self gives a good report of them, but I hear otherwise abroad in the world; where one speaks well of them, there is a hundred that cryes out against them, and their Errors, and Blasphemies, and damnable doctrines.

Res. My testimony is true which I give of them, for I am one that hath perfect understanding of the dealings of the Lord with them; and am very frequent among them, and far be it from me to extend beyond the truth in any particular, or to fall from my testimony, which I could seal with my Blood (if there unto called.) And what if thou hear thousands in the World controuling of them, exclaiming out against them, esteeming them, not fit to live upon the earth: this may the more confirm thee that they are of God; for if they were of the World, the world would love them, and if they speak of the world, the world would hear them; but because the Lord hath chosen them out of the world, therefore doth it hate them, and cry out against their Doctrines and Opinions, and doth suppose them to be erroneous, blasphemous, and damnable; but their censuring

and supposing of them to be so, doth not make them so; for the Jews supposed Christ to be a Blasphemer, but he was not. The same Generation supposed the Apostles to be movers of sedition, and pestilent fellows, but they were not, and at that time they were by more condemned than owned, as many examples might be produced; but I believe thou thy self are not ignorant of this.

Enq. No, no, but I only tell thee what I hear of this People, I my self do not say that they are such, but I would gladly be informed of the truth of the things reported of them, for it is a good sign to me that all men speak evil of them, it is so much the more apparent that they are of God, for his People were always hated of the world.

Res. These are but words springing forth of their persecutors and backbiters, they will not speak them to their face, when they are present to answer for themselves, and for the Truth, but tell me, couldst thou with Moses rather suffer affliction with such a people (to wit) imprisonment, spoiling of thy Goods, loss of thy good Name and Reputation, and be bitten with the Priests mouths, to be deprived of thy Liberty, and Estate, and to be separated from thy Wife and Children, Kindreds and Relations; wouldst thou suffer this for the Truths sake, as these people are ready to do, when they are thereunto called? would not this cross fall thee heavy, this way prove to thee strait, and this gate narrow? wouldst thou not rather chuse to enjoy the pleasures of sin, the delights and vanities of the World, the pleasure and renown thereof, and while that thou livest in the same, thou maist enquire after the certainty of the Reports which are reported of those that are redeemed from those things in which thou livest, and confess the truth of that which they possess, and thou thy self be out of it.

Enq. That is true, but I hope we need not be so severe and strict, and so wilful, as to leave our Wives, and Children, and Callings; for dost thou not know, that he that doth not provide for his Family is worse than an Infidel?

Res. Thou canst not be too strict and severe in goodness; but thou maist be too wilful, peevish, and perverse in wickedness, and too faithless in trusting God, to provide for those that he hath given thee, and in that particular thou maist be as an infidel.

infidel thy self; or as one of the Gentiles, which seeketh after things pertaining to this life, saying, What shall we eat? or or what shall we drink? or wherewithall shall we be clothed? but by taking of thought they cannot add one Cubit unto their stature; now if thou come to the light where with Jesus Christ hath enlightned thee; it will bring thee to the Faith of Gods Elect, by which the just doth live, and then thou wilt come to provide things honest in the sight of all men, and to be diligent in the Creation, serving the Lord in thy place and Calling wherein thou art to abide, and not voluntarily to leave thy Wife and Children without providing for thy Family that which is honest, and decent, and fitting, otherwise thou wilt be condemned by the Light in thy Conscience, which is a swift witness against all willful peevishness, and perverseness both in Jew and Gentile.

Enq. Well, these things doth pertain to ones own particular; (which indeed are good in themselves) but I would be further informed concerning these People (called Quakers) in general: I would have thee tell me how they came to have that Name, and who gave it them?

Res. To speak of things which concerns ones own particular is commonly the most beneficial; but it is the property of fools to be busie in other mens matters: but let us come to thy question how they came to have that Name, the which I intend to declare unto thee if the Lord will.

After that the Lord had visited them in everlasting love, and convinced them of his eternal truth, then did he manifest his eternal power in them, which made the strong man to bow himself, and the keepers of the house to tremble; by the operation of which power the bodies of some of these people came to be shaken, like as Davids was; and this being apparant unto many Spectators, who despised and wondered at the workings of the power of the Lord: these despisers and wonderers, who were also scorners, did from hence give these people this Name, so that thou may take notice that it was the Generation of Scorners that gave them this Name.

Enq. Now I understand it, but thou says David as though he had been a Quaker; is true fearfulness and trembling came upon him; but was there any other of the holy men of God thus qualified?

Ques. *Why then do the People think it so strange now?*
Ans. The work of the Lord was ever strange to the world; for when David quaked, trembled, and roared, all they that saw him, laught him to scorn, so that he was a reproach of many, and despised of the people, and his words do the scoffers and scornors of this Generation read and sing, and reproacheth and despiseth them that tremble and quake at the word of the Lord as he did. There were other of the holy men of God that were Quakers, as for example, Moses he was one that did fear and quake. And the Prophet Habakkuk his lips quivered, his belly shook, and rottenness entred into his bones; and that was strange to the men of his Generation; like as Davids quakings and roarings was strange and wonderful in his dayes; and several more examples might be instanced, by which the ignorance of this Generation might more fully be understood and manifested: some of which hath not been afraid to call the power of God (which hath made these people to quake and tremble) witchcraft, and to say that it was of the devil; but they were such as spoke evil of dignities, and did erre nor knowing the Scripture, (which speaketh of Quakers) nor the power of God which causeth the fleshly man to quake, and the keepers of the house to tremble, the which these people do witness.

Enq. *But as touching their Worship, or the manner of it; what is it? read they? sing they? or pray they in their meetings? or deny they Singing, and Praying, as is reported of them?*

Ans. Their manner of Worship doth differ very much from the World, and they that are of the World can take neither pleasure nor delight in it; for when they come together, they wait upon the Lord in his Light, it may be sometimes two or three hours in silence, and sometime it happeneth that in less space than one hour some of them may be moved to speak more or less to the edifying of the rest in the most holy Faith; but their Worship consisteth not in words, but in Spirit, and in truth; and in the light of Truth they read their own conditions, which light doth open unto them the mysteries of the kingdome. And for Singing and Praying, they do them both with the Spirit and with Understanding; but the formal singing and praying of the World which is not in the Spirit, nor with

understanding, this they do deny, for they see that God is not honoured by it, and that which dishonoureth God they disown, but that which honoureth and exalteth him alone; to that their Souls are united and dearly they do own.

Enq. But this doth seem very strange unto me, that they should sit some hours together in silence, had they not better read, pray, & sing, that they might thereby get the motion of the Spirit; by exercising of themselves in sacred devotions?

Res. It seemeth not strange unto thee alone; but unto thousands more, who cannot apprehend that which they are made partakers of in silent meetings, in the which they witness the workings of the power of God, which raiseth the life that is immortal in them, upon which they feed, and by which they come to be nourished up unto eternal life; so that the motions of the pure Spirit of life they feel daily, which is not obtained by bodily exercise (which profiteth little) neither by self performances, which availeth not; but by waiting in the light of life, there are the motions of the Spirit of the Lord known, and there is the sacred devotion which is acceptable unto the Lord, and that devotion which is out of the light, is not sacred, but imperfect and unholy.

Enq. Thou speakest so promiscuously when thou speakest of the Light of Life, that I do not comprehend thee; wilt thou therefore tell me if it be the same Light of which these people speak so much? and shew me what that Light is, and where that I may find a measure of it, for I would willingly comprehend it?

Res. If my words be obscure and promiscuous to thee when I speak of the light of life, it is because thy understanding is dark, for my words are words of plainness and of truth; yet nevertheless I shall endeavour to speak to thy capacity, and understanding, that I be not as a Barbarian to thee; that for our reasoning together might not be in vain, neither would I willingly multiply words to no purpose which doth not tend to edification; for there is enough of that abroad in the world; wherefore let us come to the thing it self, viz. to the Light of which I speak, which is the self-same of which these people speak, and that of which they speak, is the same that John the Baptist bore witness of, and the same of which the Prophets (by whom God spake unto our Fathers) prophesied and fore-

Tore-told, and he who is the light of the world, acknowledged it when he was come into the World, whose name was *Immanuel*, which by interpretation is, God with us; and they that desire to see the presence of the Lord to be with them, they must come to the light, which cometh from him whose Name is called *Immanuel*, and they that believe and walk in his Light shall come to have the Light of Life, a measure of which thou hast in thy Conscience, which shews thee thy sin, and Transgression, which separates from God, and if thou turn thy mind to it, thou wilt find it a swift witness against thy Lusts, and earthly desires, and vile affections, and against all manner of evil whatsoever. But this I would have thee to know, that it is in vain for thee to go about to comprehend it, for it shineth in darkness, and reproveth the works of darkness; but the darkness doth not comprehend it.

Enq. Is there not great contentions, and much dispute betwixt these people, and busie-minded men about the Light, which (I suppose) is tedious and wearisome to this people, is it not?

Res. Yea, for they meet with many of these busie-minded men that seek to intrude into the knowledge of high things, who by their sensual wisdom seek to comprehend this incomprehensible Light, and the more they strive, the more they puzzle themselves; and although they be puzzled and confounded in themselves, yet they will not cease from propounding frivolous Questions about the Light; many of which have been fully answered, according to the folly of these unruly and vain talkers, lest that they should be wise in their own conceit; But the truth is, these people will many times avoid the Questions, and Genealogies of these unreasonable men, because they see them to be unprofitable and vain, and that doth very much comfort them.

Enq. Why are they not given to Disputing? for if the truth be on their sides, they might thorough disputing overcome their Opposers, and instruct them, that wilfully oppose themselves, and so do much good thereby, might they not?

Res. There is so much disputing in the World, which is altogether unprofitable, that it is a mercy that they are not more inclined to it, for what good can there be brought forth by it, seeing that by the generalty of Disputers the holy

Scriptures is not a little wrested and perverted, the Name of God too much dishonored, and many precious hearts disturbed, grieved, and weakened by the tedious Disputing which is among men, and by reason of it much strife and contention is brought forth, in which these people have no pleasure, nor contentment, for they have not so learned Christ, neither do they seek by way of Disputing to overcome their Oppressors, (whom they with meekness do instruct when they wisely oppose themselves) but to that of God in the Consciences of their Opposers, they seek to be made manifest, that by that they might be overcome, which will convince them of the truth which these people hath on their sides, and by turning people to that of God in them, they do much good; for as men come to be brought to that, they come to be brought off from Disputing, to the life of that which Disputers dispute upon.

Enq. *It is very true, the Scriptures are much wrested by Disputers; but (pray thee) tell me what do these people hold of the holy Scriptures? it is reported they do deny them, is that true?*

Res. No, they do not deny them; but doth read and peruse them above all Books, and they do affirm, that they are able to make a man wise unto Salvation, through Faith which is in Christ Jesus, and that they which were given by inspiration of God, are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, &c. they also hold them to be a true Declaration of those things which were most surely believed among the Saints of old, who were eye-witnesses, and some of them Ministers of the Word of God, of which the holy Scriptures do testify. And further they say, that the holy Scripture was written for their learning, that they through patience and comfort of the Scripture should have hope; this with much more they affirm of the Scripture, the life of which they witness manifested in them.

Enq. *All this is good; but is there any man now that hath the same Spirit the Apostles had, or is the same light, life, and power now to be enjoyed, which the Saints in former Ages enjoyed?*

Res. I tell thee whosoever hath not the same Spirit by which the Apostles were guided and led, they are none of his whom

the Apostles served and owned to be their Lord and Law-giver, Jesus Christ, who is the same to day, yester-day, and for ever ; and they that are his, of his Fold, and of his Priest-hood, they have unity in his Light, in which the Apostles had fellowship, and they are lead and guided by the same Spirit that revealed things (which had been hid from all ages and generations) unto the Apostles and Saints, and they are preserved in that Power which gave the Saints victory over the World, and they live in the life of immortality, which was made manifest in the Saints of old ; so that the same light, life, spirit, and power is now made manifest among the Saints, and to the truth of this, these people can set their Seals, who are made partakers of the same according to their measure.

Enq. Have they not revelation now by the same Spirit ? or is there any miracles wrought among them by the same power ?

Res. Yea, they have Revelations by the same Spirit which revealed the mysteries of God in former ages to the Saints ; for if they had not Revelation, how should they come to the knowledge of the Father, whom none knows but by the Revelation of the Son ? and by the mighty power of God, miracles hath been wrought among them, and miraculous things hath been brought to pass in a mystery, which is hid from all vulturous eyes living ; and they privy to these things who are witnesses of the power of God, which hath wrought them ; but from Scoffers and Scorners, Despisers, and Wonderers these things are concealed.

Enq. But such would have a sign, that they might believe, and be converted also, would they not ?

Res. Yea, but none must be given them, but that of *Jonah*, for they are of the adulterous Generation that seeketh one, saying, shew us a sign, or work us a miracle, that we may believe that your God is the living God, and that he hath sent you, &c. Now they that will not believe and be converted without a sign, would no more believe and be converted if one were shewed them ; than they would have been persuaded to have repented by one that had been raised up from the dead, when they rejected *Moses* and the Prophets, *Luke 19. 31.*

Enq. But thou speakest of miracles being wrought among these people, do they all work miracles, is the gift of prophesie given to

all? or have they diversity of gifts?

Res. They do not all work miracles, neither do they all Prophecy; for they have differences of administrations, but the same Lord, and diversities of operations, but the same God, who hath given to one by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit, to another discerning of Spirits, so that they have received diversities of gifts, but the same Spirit.

Enq. Have not every one of them received according to their ability, and are they not in several states and conditions?

Res. Yea, some of them have received one Talent, some two, some five, and they boast not of that which they have, because they have received it from him who is the giver of every good and perfect gift; their conditions are also divers, for there are Fathers, Young men, and Babes among them; and some there are who do not yet witness the birth brought forth, which is begotten by the immortal word of life; now he that is the strongest among men will bear with the weakest; and he that is the greatest among them will become servant to the least, and when one among them is overtaken with a fault, they that are spiritual doth restore such an one with the Spirit of meekness, for sometimes they that are weak among them, doth that which the witness of God in them alloweth not, and so the witness they consent, which convinceth them of the evil (that they do through weakness) which their Soul hates, and a law in their members they find, which warreth against the law of their mind, by which they are sometimes brought into captivity to the law of sin, so that they cry out as Paul did in his warfare, *O wretched man that I am, &c.* yet herein they find comfort, that with their minds they serve the Law of God, though with their flesh (in which no good thing dwelleth) the law of sin; these are such as are not yet come through the law, nor to the end of the warfare, but finds daily the flesh fighting against the Spirit, and the Spirit against the flesh.

Enq. Well, is not that a good condition? did ever any Saints come further in this life? or are any of these people made free from the Law of sin by any other Law.

Res. The time of the warfare must be known and passed through by as many as come to be made free through him who

who is the end of the Law for Righteousness sake, and he that is faithful to the Lord in the Light which brings to the warfare, the same will bring him through the warfare, yea, to the Law of the Spirit of life (by which some of the people are made free from the Law of sin and death) in Christ Jesus, and this the Saints witnessed, in whom the Righteousness of the Law was fulfilled; through which they are come unto him who is the end of the Law, and the Prophets, by whom they are made free from the Law, that being dead wherein they were held, and they become dead to it, by the body of Christ, which was made a curse for them to redeem them from the curse of the Law, so that they are now no more under the Law but under Grace.

Enq. But what do they expect to be perfect, or free from sin in this life, What ground have they for this in Scripture? was such a state ever commanded or witnessed by any of whom the Scripture doth speak?

Res. That which is perfect is manifested in them, and by that they wait to be perfected; for perfection is that which they earnestly press after, and have hope to attain unto the fulness of it, for they do believe that God would not command and require that of men, which could not possibly be attained; for he that said, be ye perfect (as your Heavenly Father which is in Heaven is perfect) he hath perfected for ever, them that are sanctified, and among such as were sanctified, and perfected for ever, did Paul preach wisdom; and their perfection he wished, who had not then attained unto it, but were pressing after it, as many of these people are now, who expecteth to be made free from sin as the Saints were, *Rom.* 6. 18. and by the blood of Jesus they hope to be cleansed from all sin, that being thoroughly sanctified and cleansed with the washing of water through the word, they might be presented to him a glorious people, not having spot nor wrinkle, nor any such thing, but that they might be holy and perfected for ever; but this seems incredible unto many, who are not yet come to the godly sorrow for sin which worketh repentance, but these people (whose eyes the Lord hath opened) do see a possibility in the thing, and they are not without faith, but that they shall obtain it, and therefore go they on unto it, and will proceed, if the Lord permit, who hath manifested that in them which is perfect, by which

he will bring them (and hath brought some of them) to the perfection of purity, and to the beauty of holiness, where Hallelujah is sung unto the most high.

Enq. The Scripture (I suppose) is much wrested about that point, is it not ?

Ref. Yea, very much ; For they that are against it, heapeth up all the Scripture places that possibly they can, for the Saints failings, of their expressions spoken in the time of their warfare ; and places of Scripture they produce which was spoken of men in their unconverted estate ; and these Scriptures they wrest and pervert, and doth add their meanings and conceivings unto them ; and therefore it is that thousands hath so much to say against that point, which they will as earnestly plead against, as any other particular thing that is in dispute among men at this day.

Enq. What such men are, they that do wrest the Scripture, and differs so much in their interpretations, which these people cries so much against ?

Ref. They are such as are unstable, and unlearned, who errs, not knowing the Spirit, nor the guidings and leadings thereof, but are truce-breakers, and incontinent, who seek to subvert whole Countires by their delusions, which people are led into by giving heed unto their false interpretations which they give of the holy Scripture, which is of no private interpretation, and they are such as gain-say the Truth, being proud and presumptuous, doating about questions, and strife of words, unruly and vain talkers, such as reach things which they ought not, for filthy lucre sake ; these and such like do these people cry out against, for each of them do wrest and pervert the Scripture to their own ends, seeking thereby to confirm their erroneous opinions which are contrary to Scripture, and contrary to Truth ; so that these people have good reason to testify against them, being that the Name of God is so much dishonoured by them, and holy Scripture so extraordinarily wrested among them, by the different interpretations thereof.

Enq. How do these People understand the Scripture ? It sheweth strife and contention among them about the meaning of it.

Ref. By the same Spirit (by which they were guided that spoke

spoke forth the Scripture) do these People understand it, every one of them according to their measures ; and the Light in which they walk doth give them the same understanding in the holy Scripture, which they had that spoke forth the Scripture, although many among them are short of so large a measure as the Authors of the holy Scripture had, yet that understanding which God hath given them by his holy Spirit, is the same which holy men of God had, (in its measure) so that they are far from striving and contending about the meaning thereof among themselves, for that which the Light opens to one is not contradicted by them that are in the Light, and therefore they are at peace among themselves, and in unity one with another.

Enq. It is reported of them, that they go in to many Churches to disturb them, and that they speak before the Minister have ended, and carry themselves unruly in the time of his sacred Devotion ; Is this true ?

Res. Tis true, some of them have gone into many Congregations, (as Lambs among Wolves) in obedience to the motions of the power of the Lord, and in the Assembly they have spoken that which was revealed to them while they stood by, and he that should have holden his peace (who had first spoken) left his matter in hand, and cryed for a Constable, or an Officer to take him away that began to speak his Revelation ; now the unruly speaker (that should have holden his peace, and kept the People in order) beginning to be so furious and angry against the other, this occasioned great disorder in the Congregation, which might have been prevented if the spirit of the first Speaker had been subject to the Spirit of him that had the Revelation, then might the thing have been done decently and in order according to the rule of the Apostle, 1 Cor. 14. 30, 31, 40. And as touching carrying of themselves unreverently, that is said of them because they do not doff their hat in the time of their Prayer, and joyn with them in their unholy devotions, which they are not free unto, neither dare they bid them God speed, because they know that they are out of the Doctrine of Christ, offering unacceptable Sacrifice, in which act these people will not be partakers ; but for any of them to go purposely with an intent to disturb any Congregation, I believe

believe such a thing hath never entered into their thoughts, for commonly when they have gone upon service for the Lord to such places, it hath been in the cross to their own wills, whose lives have been in great danger, in those houses called Churches, and much of their blood have been spilt, many bruises they have gotten, and most shamefully have they been intreated and handled in those places called Churches, by those that have resorted unto them, and this hundreds will witness and testifie, who have been eye-witnesses of it.

Enq. *It is a strang thing that they will not keep from such places then; had they not better be still and quiet, and molest none, then so to hazard their lives; or at least to take other opportunities then when people are at Church.*

Res. The thing is strang in the eyes of many, that they should so (as it were) hazard their lives among unreasonable men, who seeketh to do them mischief; but that power of the Lord by which they are moved to go to such places, doth oftentimes miraculously preserve them, and into his hands they commit their Life who hath given it them, the which they could freely lay down for the truths sake if thereunto they were called, Now if they should molest any in their own wills by speaking their own words to them, they had better be still and quiet, than to do so; but if the Lord move them to speak to any, or to go to any place, they had better obey him, then bear his Judgments for disobedience; and if the party spoken unto be one that cannot bear sound Doctrine, then will they be offended or molested by him that speaketh, like as *Amaziah* (*Amos 7: 12, 13.*) was molested with *Amos* and therefore would he have had him to have fled into another Land, and not to have prophesied at *Bethel*, because it was the Kings Chappel, and his Court, as now several there are, that would not have these people to come to their Churches, because the Congregation is disturbed by them, like as the Kings Court and Chappel was disturbed by *Amos*, and the Synagogues of the Jews by Christ and the Apostles, and many will perswade them to be the contrary; but the perswasions of such they do no more regard, than *Amos* regarded the perswasions of *Amaziah*.

Enq. *What go they to Churches then, because *Amos* went to*
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the Kings Chappel, and because Christ and the Apostles went to the Synagogues as their manner was?

Ref. O no; if they had no other ground, then were they but wilful imitators, and like unto the false Prophets who ran when the Lord had not sent them; but these people are moved by the same power (that moved *Amos* to go to the Kings Chappel) by the same power (I say) are they moved to go to Steeple-houses, and other places to bear Testimony unto the same truths that *Amos* held forth; and the same power that moved the Apostles to go into the Synagogues of the Jews; the same doth move these people now to go into the Meeting-place of the Jews and Gentiles, there to declare the powerful truth of God to them that have the form, but not the power, shewing unto them how they may come to find that which hath been lost, viz. the Life and Power of Truth.

Enq. Well, but do they not know that there are Acts in force against Disturbers of Ministers put forth by our honourable Magistrates, who will not suffer godly Ministers to be disturbed?

Ref. Yea they know it well, and do find it, but rather then they will disobey the Lord, they will chuse to suffer by such acts (as *Shadrach*, *Meshaach*, and *Abednego* did, who disregarded the decree of *Nebuchadnezzar*, and would not worship the Golden Image which he had set up; And they who act by the vertue of these acts, do say, they have a Law by which they ought to suffer; like as the Jews said concerning that Law which they had; by which they said Christ ought to die, &c. But shew me out of the Scripture, where ever any honourable Magistrates (or any that ruled for God) made Acts to Protect Godly Ministers, by the vertue of which the men that spoke unto them was to be cast into prison; if they did it in their Meeting-place; Had not godly Ministers always Spiritual weapons to defend them withal; And was not *Peter* and *Barnabas*, *Paul* and *Silas*, Godly Ministers, who suffered by the Acts of the Magistrates, that upheld the chief Priests? and were they Honourable Magistrates, or godly Ministers, who resisted these Godly men, whipt them and cast them into prison? And is it not to be feared that many who are called honourable Magistrates, do protect such Ministers as are persecutors and opposers of the servants of the Lord, who lie in holes and dunge-

dungeons, by vertue of the Acts which are made by imprudent Magistrates to protect ungodly Ministers, by whom the Nations are deceived; truly Godly Ministers are ashamed of such, and the power by which they are upheld.

Enq. Do these people contemn Authority then? as is commonly reported of them, or are they subject to the higher power, like as the Apostle commandeth us to be?

Ref. That authority which is of God, and from him they do not contemn, neither are they disobedient, but subject to him that rules in this authority for God, if he exalt righteousness in the earth, and be a terror to evil doers, and a praise to them that do well, such a Magistrate they honour in the Lord; And to the higher power their souls are subject, in which the Magistrate rules, who is Gods Minister; and of this power unto which their souls are subject, they are not afraid, neither are they subject because of wrath onely, but also for conscience sake; For this they know, that whosoever resisteth the power, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.

Enq. But they do not honour Magistrates with their Hat and Knee, as they ought to be honoured, and that offends Magistrates, that receives honour of one another.

Ref. Tis true; they do not bow before them, so as most men do, neither have they freedom thereunto, for the honour that pertains to a Magistrate consisteth not in such trifling things which are of no weight. And I beleive thou canst not produce one Scripture out of the whole Bible, that will prove that Magistrates ought to be honored with Hat and Knee, that is but a meer complement and vanity, a foolish fashion of the World which will pass away; and the non-performance of that doth but offend such Magistrates as receive honour one of another, and how can such believe (saith Christ) mark, if they be not yet come to believe; who dare say that they are Gods Ministers or that they rule for God, and these people will rather offend them that believe not, then that of God in their consciences, which teacheth them to seek that honour which cometh from God onely, before which humility doth go.

Enq. But mark; it is not only said of them that they contemn Authority and are not subject to Magistrates (to which church hath answered)

answered) but also that they are against Gospel Ministers; and are great railers against Ministers, and their maintenances; Is that true?

Ref. Magistracy, and Ministry, they allow and approve of, the one I have shewed thee before, the other I come unto, and that is Ministry; First, I shall shew thee what Ministers and Ministry they own, and what maintenance they allow of, that Ministers may have; Secondly, what Ministers and Ministry they disown, and what maintenance they do not approve of.

First, Such as are indued with power and wisdom from on high, and called to the work of the Ministry immediatel, having received gifts from him that is ascended far above all Heavens, who formerly gave some Apostles, some Prophets, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, &c. And such as he now calleth and chuseth, who abide in his doctrine, and giveth that freely, which they have received freely: Such these people do own and their Ministry; but railing against any they do deny, and Ministers that are so called and qualified as before-mentioned, they do esteem very highly for their very works sake, and alloweth them food and raiment, and all things that are convenient; and herewith as these Ministers contented, even with that which they have of free gift from those unto whom they Minister Spiritual things, and so in love, peace and unity they live together, and thus it is with these people and the Ministers whom they do own.

Secondly, The Ministers that they disown are such as runs when the Lord hath not sent them; and do feed with the fat, and cloath with the wool, and make a prey upon the people; such as are called of men, Master, and stands praying in the Synagogues, teaching for Doctrines the Traditions of men; who keep people ever learning and never able to come to the knowledge of the Truth, who are out of the Life of that which they preach to others, by whom the holy Scriptures are wrested and traded withal; who are covetous, proud, heady and high minded, having a form of Godliness but denieth the power thereof; such they disown to be Ministers of Christ, who preach for hire, and divine for money, the love of which constraineth them to teach the people, and they that will not give them money, or

put into their mouths, they prepare war against them, and compel them by suit of Law, and thus they rob their maintenances from poor people, whose goods they will take away by force, from such as hath nothing of them nor from them; now all such greedy unreasonable pretended Ministers, and their robbed maintenance these people do deny and disown, neither can they pay them wages, nor in no wise uphold them.

Enq. Well, but have they not such in their parish, to whom the Law of the Land alloweth Tythe; whether do they pay them, or suffer the penalty of the Law, and the cruelty of such men?

Res. O alas, The covetous hirelings they are so spread over the Nation, that scarce either City or Parish are free of them; and truly volums might be filled of the sufferings of these harmless people, which they undergo, and have undergone in that particuler, through the cruelty and mercilessness of that unreasonable Generation of greedy perverse Priests, (whose blessings are cursed, and whose seed is corrupted) for truly they have even made havock of the people, who for conscience sake cannot pay Tythe, and therefore have their goods been pittifully spoiled; as hath been pretty largely published to the shame and confusion of these merciless and cruel men; but a book of remembrance is writ, and their actions are upon record.

Enq. But are these people so simple that they will not go to the Law with those that wrong them; what is not the Law open; And the Magistrates will do justice; will they not?

Res. If thou observe Christs words well, thou wouldst not call them simple, for not going to Law with their Adversaries, for did he not say, if any man will sue thee at the Law and take away thy Goat, let him have thy Cloak also? now they that walk in his Light who spoke these words, they abide in his Doctrine, and when their Adversary hath sued them and recovered trebble damage, and taketh away twice the worth of that which he recovered, they resist not, but bear it patiently, knowing this, that there is one that will plead their cause, to whom vengeance belongs and he will repay.

And although that the Law be open, yet they are not free to go to it; for What said *Paul* to the *Corinthians*, did he not tell them that there was utterly a fault among them, because they did

did go to Law one with another ; why (saith he) do you not rather take wrong ? why do you not rather suffer your selves to be defrauded ? so that here thou may see it doth not become Saints to go to Law, and that especially before them that are out of the Truth ; for such Magistrates will connive at the sufferings of the oppressed and not reprove the oppressors, who ought by Magistrates to be rebuked : But there are some prudent understanding men that are much wearied, with being so daily incumbred with the beggerly suites of these covetous Priests, against these harmlesse, innocent people : And some of the Magistrates are backward enough in doing Justice, and too forward in fulfilling the desires of unjustly men, who deal unjustly with these people, and this is not unknown to some in Authority, whose bowels are sometime moved with compassion to behold the many greivances, and annoyances which are daily rended upon these that fear the Lord.

Enq. *I suppose that Saints in former ages have suffered much by the untoward generation, have they not ?*

Ref. Yea, yea, a cloud of witnesses might be produced of the sufferings of the Saints, some of which had tryal of cruel mockings and scourgings, of bonds and imprisonments, some of them were stoned, others sawn assunder, others slain with the sword, &c. And he that was a precious Saint, and a sufferer by the untoward generation, he testified and said, that through many tribulations we must enter into the Kingdom of God ; and further he said, that they that will live godly in Christ Jesus, must suffer persecution.

Enq. *But these whom thou mentionest were comforted in the midst of their tribulations and sufferings ; are these people so ?*

Ref. Yea, they also are comforted in their tribulations, that they are able to comfort them which are in trouble, by the comfort wherewith they themselves are comforted of God ; for as the sufferings of Christ abound in them, so their consolation also aboundeth by Christ, of which all the opposers and adversaries in the world cannot deprive them ; they may be bereaved of their goods, and separated from their friends and brethren, and be debarred of their liberty and freedom by the power of the adversary ; but this power extendeth not so far, as to deprive them of their peace in him which is their life, and

of the comfort and consolation which they receive from him; and that they prefer above the whole world.

Enq. how comes it, that so many of them are cast into Prison, and some whipped, and others banished from some places; It is for misdemeanour, or for the Truths sake?

Res. Thus it is, many of them have been moved of the Lord to go to Steeple-houses (which are called Churches) and to speak unto the Priest and People, that which the Lord was pleased to lay upon them to declare, it may be some time before the Priest had done, and some time after; so some in authority being then present, have forthwith sent them to Prison, for disturbing the Congregation, as they said, and it may be have caused them to be whipped, &c. And for this very particular hundreds have been put in prison; several others have been cast into prison, because they could not pay Tythe to the hiringling Prests, others because they could not swear; others because they have not put off their Hats before Magistrates, others for going to visit their friends that hath been in prison, others for riding above five miles upon a first day to a Meeting others for speaking a few words in a street, or a market, to people, whom they have exhorted to fear the Lord; others for speaking to some upon the high way: and for such like things as these, are the most part of them (if not all) cast into prison; And in prison some of them have been fined for standing covered before the Judge, and have lain above a year, (or years) in prison for non-payment of the fine, and some of them after they have suffered Imprisonment a certain time have been banished, and sent away like vagabonds; and more favour is shewed unto malefactors by many in authority, then is afforded them; and all this do they patiently suffer for righteousness sake.

Enq. It seems by thy relation of them they suffer much wrong, do they not petition unto the powers of the earth for relief, and make their redress unto them in such causes?

Res. They cry unto them for Justice, but to petition unto them as unto Gods they cannot in the least do it; although many petitions have been put up against them; but that doth not molest nor trouble them whose trust and confidence is in the Lord, by whom they do expect to be delivered, and not by the

arm of flesh ; their manifold greivances are not hid from the Lord, who will arise and plead their cause, and rebuke those that afflict them, and severely punish those that do oppress them.

Enq. But in the mean time do they not seek to avenge themselves of their adversaries, seeing they are now become a great Body ?

Res. O no they have no such thoughts, for they have referred their cause wholly to the Lord, to whom vengeance belongeth, and he will repay, of whom they have learned to love their enemies, to bless those that curse them, to do good to those that hate them, to pray for those which spitefully use them, and persecute them ; and they are so far from avenging themselves, that if one smite them on the one cheek they will turn the other ; And they look not upon the number of themselves to be any thing, in reference to their redemption, out of their hands, who exercise Lordship over them ; For they know that by one, the Lord is able to chase a thousand, and by two, to put ten thousand to flight.

Enq. Yea that is true, yet nevertheless will they not carry weapons, for their own defence, and for the defence of their Country.

Res. The weapons of their warfare are not carnal but mighty through God, to the pulling down of strong holds, casting down Imaginations, and every high thought that exalteth it self against the Kingdom of God, and onely such weapons carry they, and he that put them into their hands is mighty enough to preserve them and their Country, with whose armour they are alwayes armed, having their loins girt about with Truth, having on the Brest-plate of Righteousness, and the Shield of Faith, wherewith they are able to quench all the fiery darts of the Wicked ; they have also the Helmet of Salvation and the Sword of the Spirit which is the Word of God, thus are they armed against their enemies that seek to bereave them of their peace with God, whom they only withstand, but violence to no man will they do, that is contrary to the doctrine of their Lord to whom they do commend themselves.

Enq. I suppose by this declaration of them, that they are a peaceable People ? But what are they in their Life and

Conversation; for by their fruits we must judge of them?

Res. My report or declaration of them is true, and the truth I speak and lie not, for I have known them from a child (or since that I was a babe in Christ) and my education in the Lord hath been among them, and for the space of several years I have been daily conversant with them; and in all this time, I have found their Life and Conversation; to be good, honest, and un-reprovable; do but ask any conscientious man fearing God, that knoweth these people, and thou shalt find that his testimony of them will not contradict mine, yea many of their Opposers will acknowledge, that for their Life and Conversation they have nothing to accuse them of.

Enq. But it is said they are rude in speech, and useth the word thee, and thou, to particular Persons; is not that an unmannerly and absurd thing in them?

Res. No, it is the language of the holy Scriptures; and to use thee, and thou, to a particular person, is proper, and not unmannerly nor absurd: for when the Lord spake to Adam, and Adam, to him, they used that language; when Moses spake to Pharaoh, and Pharaoh to him, they used that language; when Paul spake to Agrippa, and Agrippa to him, they used that language, and it was not unmannerly nor absurd with them, neither do we read that it was then accounted rudeness of speech. And although that this seems so strange to the men of this Generation, yet it is the proper phrase of the Scripture, and the language of all them of whom we read in the Scripture.

Enq. I have not observed that so much before; but now in their buying and selling how do they do? are they of as many words as other men; or keep they to yea or nay in their communication?

Res. To yea and nay, they keep, knowing that whatsoever is more cometh of evil, and when they have a commodity to sell, they set a reasonable price of it, and do not exact upon the people; and when that they buy a commodity, they proffer a reasonable price for it, for the which they suppose the party may well afford it, and that which they judge to be the value of the thing, and so in few words dispatcheth; and thus they abide in the Doctrine of their Lord, who hath said, *Ecce yea*

yea be yea, and your nay be nay, for whatsoever is more then these, cometh of evil.

Enq. Barren are so accustomed to many words in their dealings one with another, that I should think men will scarce meddle with them in affairs, if they will abate nothing of the price which they first set on their Commodity, for that is most usual among men?

Res. Tis true, it is usual among men to utter many needless words in their dealings, and to swear many grievous Oaths because they will not trust one another; but it is not the manner of these People to do so; neither have they freedom thereunto in the least, whereupon some of their Customers have absented from them for a season, and have made tryal of others, but they not finding such fidelity in others, nor such just and upright dealings by them, they have returned again to this People, and have made further proof of them, and have found their Commodity to be good, and substantial and well worth that which they gave for it, whereupon they have brought other Customers with them, and acquainted them with the condition of the People, that they would have so much as they asked, and that they were not given to many words, &c. to the which the People in process of time have well condescended, so that now where they are known, they are credited and not extraordinarily provoked (by those that know them) to superfluity of words: and so they come to use men to that which they have been little accustomed unto (to wit) to few words in their buying and selling.

Enq. That is well done of them, yet men hath much against them, for it is said, they will not speak to men upon the way, but pass by them without saluting of them, neither will they doff their hats to any, which gives great offence to many; wherefore do they carry themselves so uncivilly?

Res. When they have occasion to speak to any man, they speak unto him whether it be upon the way, or in the street, or upon the Market, or in any other convenient place; but to salute men in a Complementing way, by doffing their hats unto them, and bowing before them, and giving them flattering Titles, (according to the custom and manner of the World) that they are not free to do, and that is a principall thing (of the

many) which men have against them; although they honour all men in the Lord, without respect of persons, and behaveeth themselves civilly towards all, yet can doff their hat to none, for that is an act of as proud and uncivil Persons as lives, who will shew humility in that thing when they are as proud in their heart as *Haman* was, and will deride and scorn those that cannot for Conscience-sake do it; and these are they that are offended when it is not done, and carry themselves uncivilly to such as doth it not.

Enq. *Well, but it is a fashion which men have, and a token of civil respect, had they not better please men by conforming unto them in this thing of small importance, then to offend them through abstaining from doing of it, for we read that Paul became all to all, unto the Jews he became as a Jew, &c.*

Res. The fashions of this World will pass away, but the Word of God endures for ever, by which Word these people are redeemed from the World, so that they cannot be conformable to it, in its wayes, worships, customes, and fashions; all which will pass away, and if they should seek to please men; then were they not the servants of Christ, whose servants never used such a token of civil respect (as doffing of the hat) that we read of in the whole Scripture; and who dare call them his Servants that receive honour of men from their hats, and are offended if it be not given them, surely they are not like unto him in this thing, for he received not honour from men, neither did he seek it, but said unto those that did, How can ye believe, that receive honour one of another, and seek not the honour that cometh from God only?

And although *Paul*, became as a Jew unto the Jews, as without law to them that were without Law, yea all things to all men, this he did for the Gospels sake not to please men, but that he might by all mens save some, therefore condescended he to the simplicity in them, speaking low things to their capacity and understanding, that so by guile he might catch them, and gain or win them to the truth: but who dare say that he became an Idol-worshipper with Idolaters? if so, how should he have brought any from that Idolatay to have worshiped the living God? or who dare say that he became an Opposer of Truth with Opposers? if so, how should he have gained any of them

to the truth ; but it was not so with *Paul*, who shewed himself in all things approved of God, in whose sight he commended himself to every mans Conscience ?

Enq. I am perswaded that if these People were admitted to answer for themselves upon all occasions, many would come to be satisfied in things concerning them, where they are mis-informed.

Ref. Oh yea, but alas such reports are rumored abroad of them (by such as say report, and we will report it) as is not fitting to be named among Christians ; and these Reports being credited, are regarded by simple People, they become odious and despised among men, and therefore is it that there is so much hooting and hissing at them in the streets ; but if they might be admitted to make their own defence in the presence of prudent and understanding men, having their accusers face to face, to prove their accusations that they have against them, I believe many would come to be better satisfied, the mouths of gain-sayers would come to be stopped, and the ignorance of foolish men would come to be silenced ; but that is the pollicy and subtilty of their grand Adversary (who was a Lyar from the beginning) to make people believe all the horrid lies that can be spoken and invented of them, and thereby comes the minds of thousands to be evil affected against the precious truth which if they were but rightly informed of the certainty of things reported, they would either be brought to the acknowledgement of the Truth, otherwise to lay their hands upon their mouths, and become silent ; if they were not evil men, and Seducers, and such thou knowest will grow worse and worse.

Enq. Hath the Truth of God been so defamed, blasphemed, and reproached in other Generations as it is now in this Age ?

Ref. Yea in all ages, when the Lord appeared by his power to reveal his precious Truth upon the face of the earth, Satan (who goes to and fro in the earth) hath stirred up his instruments to defame, blaspheme, and reproach it, by whose Blaspheemies the living Truth hath been much defaced, and so it is now at this day, by the multitude of lies, false reports, and aspersions which are cast upon it by wicked and ungodly men, who cry out against such as formerly have defamed, blasphemed, and reproached the Truth, and they themselves are blasphemers

phers and reproachers, like as the Jews did, who exclaimed against their Fathers for killing the Prophets, and yet they themselves put him to death who was the Prince of Glory, of whom the Prophets prophesied.

Enq. But I would yet ask something concerning these people; Baptize they their Children? or are they themselves Baptized?

Res. Their Children they do not Baptize according to the course of the World, for they find no Scripture that speaks of Infants Baptisme, nor no example in the Scripture for the same, yet they who are in the unity are Baptized by one Spirit into one Body, and so many of them as were Baptized into Jesus Christ, were Baptized into his Death, that they should walk in newness of Life; and this is the only Baptisme which they do witress.

Enq. But were they never Baptized with Elementary Water?

Res. Some of them in the time of ignorance were Baptized with outward Water, supposing that it were necessary unto Salvation; but after they had taken up the Ordinance, they took up their rest also in the dead form, and did apply the Promises which was due to Belivers, although little or no Reformation was wrought in them, yet they were conceited in themselves that it was well with them, until the Lord in his infinite love opened their blind eyes, and then they saw themselves to be poor, naked, and miserable, and that, that rest which they had taken up was not the rest which the Lord had prepared for his People, neither was that Baptisme wherewith they were Baptized the Baptisme which should save them by the Resurrection of Jesus Christ, neither did the promises pertain unto them, which they had applied to themselves; and that which gave them to see these things, was the Light of Jesus Christ in them, by which they were brought afterwards to witress the Baptism of the Holy Ghost, and fire.

Enq. But are there none of them sent to Baptize, that so others being Baptized by them, might come so witress the one Baptisme also?

Res. The same command that Christ gave at the first, he is with to the end of the world; which is, go teach all nations, baptizing them in the Name of the Father, of the Son, and of the holy Ghost; but here is no outward water mentioned; And the

the everlasting Gospel they are sent to preach, and they do turn people from darkness to light, from the power of Satan unto God ; and so many as receive their Testimony, and believe in the Light which they are turned unto, they come to witness the one Baptism, which is by one Spirit into one Body, although they be never dipped nor sprinkled with outward water ; and hundreds of these People are come to witness this, who have never been Baptized with outward water since they believed.

Enq. Own they the Lords Supper ?

Ref. Yea, the Supper of the Lord they own, and at the Table of the Lord (which is richly furnished) they sit, and do eat abundantly to the Eternal refreshing of their Souls.

Enq. Well, but do they break Bread and drink Wine at the Table, like as professed Christians do ?

Ref. The Bread that they break is the Body of Christ, and the Cup that they drink is the Blood of Christ, but many professed Christians who talk of the Lords Table, discern not his Body, and so eat and drink their own damnation ; yet notwithstanding Christians in Christ break one Bread, drink of one Cup, and they have Unity one with another, even as these people do witness with whom Christ doth Sup, and to the Substance they are come, and therefore go they not by Imitation, like as many do who are called Christians, who yet never came to eat the Flesh of Christ, nor to drink his Blood, and therefore have they no Life abiding in them.

Enq. But yet there is something more in which I desire also to be satisfied concerning these People, for many exclaim against them, for judging and condemning others : Now pray thee tell me, what do they judge in others ? any thing, besides that which is condemned in themselves ?

Ref. Nay, It is that only ; (to wit) deceit and unrighteousness, which the Judgements of the Lord hath passed upon in their own particular ; and when they meet with such as plead for that which is ordained of old for condemnation, perhaps they may sharply reprove them, if they judge not the deceit in them, then the party reprov'd being one that can't stand in the judgement, exclaims against them, as if they were censorious judges, and horrid blasphemers ; when they have judged and reprov'd
nothing

nothing but deceit in them, and that which is to be eternally condemned ; even the very same that is judged in their own particulars.

Enq. Well, but doth not Christ say, judge not, that you be not judged ? and Paul saith, the man that judgeth is inexcusable who-soever he is ?

Res. Yea, those are the words of Christ and Paul ; by the way take notice of the following words, did not Christ there speak to the Hypocrite that beheld the Mote that was in his Brothers eye, but considered not the Beam that was in his own eye, and take Pauls words also as they are : thou art inexcusable O man (saith he) whosoever thou art that judgest, for wherein thou judgest another (mark well) thou condemnest thy self, for thou that judgest, dost the same things ; there is now the man that is inexcusable, who judgeth another, for that which he is guilty of himself, and if thou or any man can tax these people in this, then say that they are inexcusable who are found guilty in this thing.

Enq. There is another thing which men hath against them, which is this ; they say that they will not respect persons, but so a Prince or Lord, or whatsoever that he is ; they will say thee, and then to him, and stand with their hat on in his presence, as if he were a man of no reputation ; is this true ?

Res. He who is their God (who hath made of one blood all Nations of men for to dwell upon the face of the Earth) he is no respecter of persons ; and if they who are his people should have respect to persons, they should commit sin, and would be convinced of the Law as Transgressors ; and for them to have respect of persons that were not good ; and as for the propriety of thee, and thou, I have shewed thee before. And why may not they stand with their hats on in the presence of the greatest man upon the face of the Earth, seeing that they stand daily covered in the presence of their God, whose Name is the Lord of Hosts who filleth Heaven and Earth, in whom they honour all men, without the respecting of any ones person, or the greatness and magnificency of any, for what is man but dust ; and wherefore should he be adored by his Fellow Creature, as if honour pertained to him, which indeed is only due to his Creator, who formed him of the dust, to which he must return,

return; and when his honour shall be laid in the dust with him.
Enq. Will, but hear, these people say that they are moved of the
Lord so do this; and the other, and that they are sent of God to pub-
lish his Truth; now if this were true, they should turn many from their
wickedness, should they not?

Ref. The Truth they must acknowledge, whether they, before
whom it is acknowledged can bear it or no, the which truth hath
been often rejected by such as resist the holy Ghost, by the which
these People have been often moved to declare unto the Sons of A-
dam their sin, and so shew them their transgressions; and to ex-
hort them to repentance and to amendment of Life, and many have
been turned from darkness to Light, from the power of Satan unto
God, by those among them, that were sent to publish his Truth, and
to preach his everlasting Gospel unto the Spirits in Prison, yea thou-
sands are converted; and turned from iniquity, and wickedness, and
are brought to serve God in purity and holiness in his own Temple,
and therefore they have not run as uncertainly (or without sending)
neither have they fought as one that beateth the air; for they who
are turned from wickedness by them, are the seal of their Apostles-
hip in the Lord.

Enq. It is said, that they permit women to speak or prophesie among
them: Is not that expressly against the Scripture? for did not Paul say,
that he would not permit a woman to speak in the Church; and where
do they read of any women in the New Testament that prophesied?

Ref. For women to Prophesie (upon whom the Spirit of the
Lord is poured out) is not expressly against the Scripture, but a ful-
filling of the Scripture, for the Scripture saith, that it shall come to
pass after ward, that I (the Lord) will pour out my Spirit upon all
flesh, and your Sons and your Daughters shall Prophesie; now the
fulfilling of this, these people do witness: who will not permit a
Woman (upon whom the Spirit of the Lord is not poured out) to
speak in the Church.

But notwithstanding every Sister in Christ upon whom the Spirit
of the Lord is poured out (who by that Spirit is moved to Prophesie)
they forbid not; for the same Paul that did not permit a Woman to
speak in the Church, he wrote unto the Church that they should not
quench the Spirit, nor despise Prophesie; neither do we read that
he, nor none of his Company did forbid Philips daughters to Pro-
phesie (1 Cor. 14. 34, 35.) who were Virgins, and found in number,

upon whom the Spirit of the Lord was poured out; and who will say that he would have quenched the Spirit in *Phoebe*, if she had been moved by it to Prophesie in that Church of which she was a Servant; and the Spirit of the Lord these people will not limit in Male, or Female, who are one in Christ.

Enq. *What Charity hath these People? will they relieve the Fatherless and Widdow, &c?*

Res. They have that Charity which suffereth long, which is kind and envieth not; which vaunteth not it self, nor is puffed up, they have that Charity which rejoyceth not in iniquity, but in the Truth, which beareth all things, hopeth all things, endureth all things; yea the Charity which they have will never fail: and therefore are they so charitable to the Fatherless and Widdows, whom they relieve within their Gates; if they be naked they cloath them, if they be hungry they feed them; if they be destitute of Lodging, they take them in: but discretely they do it, and with much wisdom, lest any should depend upon it, and live in idleness: and this they do, especially to them of the household of Faith, who cannot work, nor have not of their own wherewith to subsist, such they Relieve, that so there need be no Beggar in *Israel*.

Enq. *According to the words in thy Answer to my first Proposition, so I find in that in few words my first demand could not be answered; but afterwards it would be more fully; Truly I may say to thee as Agrippa said to Paul, that he almost perswaded him to be a Christian, even so thou (by thy sober and plain Answers) hast almost perswaded me to be one of these People, for verily I have long desired to be satisfied in those things wherein thou hast kindly resolved me, like a Friend that desireth my Eternal felicity, and for the future I hope not to entertaine any unsavoury reports of them as some do; but rather to withstand false Reporters, for now I have wherewith to answer them.*

Res. I am glad that thou art so well satisfied and resolved, for that was the main thing that I aimed at (excepting the glory of God, and the clearing of these Peoples innocence) from the very beginning; for when I wished thee to have patience a little, then I said thee that by the Lords assistance I should endeavour to inform thee rightly, and to resolve thee fully so far as I was allowed of God. And now seeing that it is come to this issue, let me perswade thee to wait upon the Lord in his pure Light, which now in some measure doth convince thee of his precious Truth, in which these people

people do walk; and be not too forward in contending for them, until thou be one with them in the Life and Power of Truth, and then thou wilt be as able to answer their Opposers, as I have been (by the Lords assistance) to answer thy Objections.

Enq. For my own particular I find much more consent in my self then I did, and am for the present as an empty vessel (as touching Objections against these people) yet I know the subtilty of Satan is great, who may yet possess me with doubts and fears, and bring Objections into my mind when thou art not with me to answer them, and so resolve me; therefore I intreat thee to tell me what I should do in such a case?

Res. Thy chiefest remedy in such a case is, to stand still in the Light which sheweth thee the subtilty of Satan to be great; and enter not into consultations with flesh and blood, for that is the way to let in doubts and fears, and the same that letteth them in, will bring Objections into thy mind, and take Exceptions against the Truth, and against them that are in it; but all these thou must judge down with the Light, and let them be made thy foot-stool, then will that spark of love in thee (which is towards the Truth) become a flame, which many Waters will not be able to quench; and when things arise in thy mind which thou art not clear in, neither can comprehend, remember not thy wits with them, but dwell low in the Cross to thy will, and then the aspiring mind (from which frivolous Objections doth arise) will come to be kept under the judgement, and then a principle of Life thou wilt feel, which will dash and hew down thy lusts, corrupt desires, and inordinate affections; and as these come to be mortified in thee, so wilt thou come to be brought into unity with the Lords People, and to lie down with them in their Fathers bosom of love, where (I hope) thou mayst at any time find me, in the general assembly of the Ransomed ones of the Lord, where *Hallelujah* is sung to the most High without ceasing.

POST-SCRIPT.

Mistakes of Objections may arise out of that mind against the Truth, which cannot close with the Truth, (so wit) the carnal mind, in which an irreconcilable enmity lodgeth against the Wages of God, the Worship of God, the Righteousness of God, and against the Truth of God, in which these people

THE END